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# Jesus in Kashmir



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THE AHMADIYYA MOVEMENT IN ISLAM

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LOCATION OF THE TOMB OF JESUS  
IN SRINAGAR, KASHMIR  
(pronounced 'Siri-Nagar')

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*'In the name of Allah,  
the Gracious, the Merciful'*

THE fundamental doctrines of Church Christianity are based upon the death of Jesus on the cross, his resurrection and his bodily ascension to heaven. Though Christian masses continue to render lip service to these fictions, few thinkers, even in Christian lands, today believe in or dare assert the historic authenticity of these supposed events. There are not even prima facie considerations to sustain the theory of death upon the cross and there is not a shred of evidence to support the unnatural phenomena of the resurrection and the ascension.

Indeed the Gospels themselves furnish the most formidable refutations of these myths. The basic doctrine of the Church has been that Jesus being son of God appeared in human shape to take upon himself the accumulated burden of humanity's sins and to expiate them on the cross so that mankind might attain salvation through belief in the atonement. Being son of God he was very God Himself and through his death upon the cross he became "accursed" for mankind's sake and remained in that state for three days to atone for the sins of mankind. He then came back to life and ascended bodily to heaven. He will descend to the earth again in the latter days and judge mankind.



There is nothing in the authentic sayings and teachings of Jesus to support or justify any of this. According to himself he was a prophet raised among Israel particularly for the guidance of the "lost sheep of the house of Israel"<sup>1</sup>. Were it true that he was very God Himself and that the sole purpose of his sojourn upon earth was to expiate mankind's sins upon the cross he would not have prayed in agony and asked his disciples to pray in the Garden of Gethsemane that, if possible, the cup (of death upon the cross) may be turned away.<sup>2</sup> Jesus believed that God heard his prayers. He must have believed that this prayer would also be heard. If the whole purpose of his advent was

1. *Matthew 15:24*

2. *Matthew 26:39*

to atone for the sins of mankind through his death upon the cross, why this agonized prayer to be spared such a death? This prayer was a complete denial of the whole alleged purpose of his advent.

He must have received divine assurance of deliverance in answer to his prayer.<sup>3</sup> For, when, as a mortal being he perceived upon the cross that all apparent chances of his being delivered from his humiliating and agonizing demise upon the cross had disappeared, he was afflicted with the apprehension lest some default on his part should have defeated the divine purpose of deliverance of which he had received assurance after his earnest prayer in the

Garden of Gethsemane. This brought on fresh agony and he cried out "My God, my God, Why hast Thou forsaken me?" <sup>4</sup> If the death of Jesus upon the cross was the fulfilment of the very purpose for which he had been sent among mankind, the realization that death was now creeping upon him and that he was fast slipping into unconsciousness, should have filled him with a sense of exaltation that he had now almost fulfilled the purpose of his advent and that within a few hours that purpose would be completely achieved. Had that been so, his cry, instead of being one of agony and almost of despair, would have been a shout of exultation. He would have proclaimed "Oh glory!

**4. Matthew 27: 46**

Oh glory! the purpose is fulfilled. Mankind is redeemed through me," instead of crying in anguish "My God, my God, why hast Thou forsaken me."

Had he died upon the cross and come back to life again he would have proceeded to the highest vantage point in Jerusalem and proclaimed his triumph over death to the unbelieving Jews and putting forward this irrefutable proof of his being the son of God would have invited them to believe in him as such. He did not do this. Instead, he met the disciples a few times to convince them of the fact that he had not died upon the cross, had not become "accursed" and was still alive in his physical body.<sup>5</sup> He

5. *Matthew 28:9, 10*

charged the disciples not to spread this news about and he took precautions to meet them only in secret.<sup>6</sup> There is not a single instance on record of any contemporary Jew or gentile having believed in him because he had died and had come to life, and yet had that been the case what greater miracle could anybody have desired to see? All this completely contradicts the assertion that death upon the cross was the very purpose of his advent and that that purpose had been fulfilled.

Jesus himself never taught this. He insisted that the way to salvation was through keeping "the Law and the Prophets." Which Law? Obviously, the Mosaic Law. Which Prophets? Clearly, the

6. *Matthew 28:16*

Prophets who had succeeded Moses in Israel. He reiterated that he had not come to destroy the Law but to fulfill it. "Heaven and earth shall pass away but not one jot or tittle of the Law shall pass away."<sup>7</sup> He exhorted his disciples and followers to do what the Scribes and Pharisees told them to do, for they sat in Moses' seat and were thus the authorized and traditional interpreters of the Law of Moses, though he warned against imitation of their deeds "for they say and do not."<sup>8</sup>

The whole body of doctrine based upon the Law being accursed and salvation being possible only through atonement is a later innovation and finds no support whatever in anything

7. *Matthew* 5:17, 18

8. *Matthew* 23:2, 3

what Jesus said or did. It is asserted that he described himself as the son of God, but this was clearly a metaphorical use of the expression common in sacred scriptures. When charged with this he explained that even his accusers (who did not believe in him) were also the sons of God. The Bible describes Israel (Jacob) as God's son, even the "first-born" .<sup>9</sup> The peace-makers are described as the "Children of God."<sup>10</sup> In the Lord's prayer God is addressed by the faithful as Father, the faithful being thus the sons of God. The Bible has frequently used this expression metaphorically to describe the chosen of God, the righteous people, and even the whole of mankind.

. Exodus 4:22

10. Matthew 5:9

Jesus had announced that his "wicked and adulterous" generation would be given no sign except the sign of the Prophet Jonas.<sup>11</sup> It is worth remembering that Jonas entered the belly of the whale alive, remained there alive, though unconscious, and emerged therefrom alive. So was Jesus taken down from the cross alive, though unconscious, he remained in the sepulchre alive and emerged therefrom alive.<sup>12</sup> Had he died upon the cross there would have been no resemblance between his case and that of the Prophet Jonas, unless one were also to believe that Jonas too had died in the belly of the whale and had come back to life after he emerged therefrom, a theory which would scarcely be acceptable to the Church.

11. *Matthew 12: 39*

12. *Jonah Chapter 2*



It is significant that the text of the Revised Standard Version (1946) of the New Testament published by Thomas Nelson and Sons, New York, no longer makes mention of the bodily ascension of Jesus to heaven.

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THE Muslims believe, as taught by the Holy Quran, that Jesus was a righteous Prophet raised by God among Israel. He himself emphasized that he was the last Prophet to be raised among Israel and that if the Jews rejected him the kingdom of heaven would pass to another people. Therefore, prophethood came to an end among Israel and the Comforter, the Spirit of Truth, was raised from among

the descendants of Ishmael, that is to say, from among the "brethren" of Israel.<sup>13</sup> He was the last Law-bearing Prophet and the Law proclaimed through him in the Word of God, the Holy Quran, is "all the truth" through which mankind has been guided, as proclaimed by Jesus.<sup>14</sup>

The earnest prayer of Jesus in the Garden of Gethsemane, his agonized cry from the cross, the precautions taken by him when meeting his disciples after his recovery from the swoon into which he had been plunged upon the cross, are all consistent with the truth as taught by the Holy Quran. The prayer in the Garden of Gethsemane was inspired by the natural desire of Jesus to escape the humili-

13. *Deuteronomy 18:18*

14. *John 16:13*

ation and the agony of death upon the cross. This desire was all the keener as he realized that in case the Jews succeeded in compassing his death upon the cross they would, ever after, claim, as they in fact do up to this day, that Jesus having died upon the cross, became "accursed" and could not, therefore, have been a righteous Prophet.<sup>15</sup> Far from being anxious to become "accursed" for the sake of mankind, Jesus was anxious to escape such a stigma, for the sake of his people, so that this should not become for them a permanent barrier against their acceptance of him as a righteous Prophet. The notion of becoming "accursed" even for a short period for the sake of mankind was so alien

15. *Deuteronomy* 21:23

to his mind that he assured one of the two thieves who were put upon the cross at the same time with him that the latter would be with him in paradise that very day. By that time Jesus, finding that there was no apparent way of escape left, was beginning to be somewhat reconciled to the prospect of death, if that was the inscrutable will of God, though he still shrank from the dreadful consequences for the Jews, if he once became "accursed" in their eyes. He thus assured the thief that if both of them did cross the valley of the shadow of death that day, they would be together in paradise.<sup>16</sup>

Even at the very moment when the body of Jesus was about to

be taken down from the cross to be handed over to Joseph of Arimathea and was pricked in the side (possibly in the region of the pleura) by a Roman soldier with his spear, blood and water came out, a sure testimony that life was not extinct.<sup>17</sup>

It may, therefore, be accepted as beyond controversy that Jesus did not die upon the cross. He was in a swoon when his body was taken down from the cross. He was lovingly tended and cared for and healing ointments and herbs were applied to his wounds from which he recovered sufficiently by the third day to be able to leave the sepulchre. Thereafter, he met his disciples on different occasions (there is

17. *John 19:34*

a good deal of confusion with regard to this in the Gospel account) always taking precautions lest his presence among them and, therefore, his escape from death should become known to his enemies. Having fully established testimony to his not having died upon the cross he resolved, under divine command, to leave Palestine and to journey through lands where the lost tribes of Israel then dwelt so that he could carry the divine message to them.

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**T**HUS Jesus completed his mission, died a natural death and was buried in Srinagar, Kashmir. On Divine revelation and subsequent research, Hazrat

Mirza Ghulam Ahmad, Founder of the Ahmadiyya Movement, located his tomb in the Khanyar street of the city of Srinagar where it can still be visited. This discovery has dispelled any doubts as to the fact that Jesus did not die on the cross and has removed all uncertainty which had enshrouded the life of Jesus for many centuries. May God rest his soul in peace and have mercy on him.

There is considerable data collected by Hazrat Ahmad and his followers furnishing detailed description and decisive proof of the Tomb of Jesus. Some of it have been rendered into English and is available from the Ahmadiyya Muslim Missions in the United States of America.

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مَا السَّيِّحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ  
قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۖ وَ  
أُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَنِ  
الطَّعَامَ ۖ أَنْظِرْ كَيْفَ نُبَيِّنُ لَهُمُ الْآ  
يَاتِ ثُمَّ أَنْظِرْ أَتَى يُؤْفَكُونَ ۝  
قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا  
لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا ۖ وَاللَّهُ  
هُوَ السَّمِيعُ الْعَلِيمُ ۝ قُلْ يَا أَهْلَ  
الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ  
الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ  
قَدْ ضَلُّوا مِنْ قَبْلُ وَ أَضَلُّوا  
كَثِيرًا وَ ضَلُّوا عَنْ سَوَاءِ السَّبِيلِ



The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away. Say, will you worship beside Allah that which has no power to do you harm or good? And it is Allah Who is All-Hearing, All-Knowing. Say, O People of Book, exceed not the limits in the matter of your religion unjustly, nor follow the evil inclinations of a people who went astray before and caused many to go astray, and who have strayed away from the right path.

(Translation of the Holy Quran Ch:5 Vs 76-78).

Some of the available literature on Islam at the centers of The Ahmadiyya Movement in Islam:

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| The Philosophy of the Teachings of Islam.....     | \$3.50 |
| Introduction to the study of the Holy Quran ..... | 3.00   |
| Āhmadiyyat or The True Islam .....                | 3.75   |
| Muhammad the Kindred of Humanity .....            | .50    |
| Why I Believe in Islam ..                         | .10    |
| Where Did Jesus Die? ....                         | 1.00   |
| The Tomb of Jesus .....                           | .50    |



